Reg. No.

THE EDUCATIONIST

Vol. I. FEBRUARY 1926. No. I.

OFFICE OF THE REGISTRAR OF BOOKS
20 MAR 1926
MADRAS

CONTENTS.

	PAGE.
1. "Ourselves" by the Editor.	1
2. Our Educational Advancement — by C. Doraiswami Aiyengar	4
3. The Modern Conception of the School and its Work — G. Damodara Mudaliar, B. A., L. T.,	6
4. The Teaching of Civics and Indian History in Our Schools — A. Sourirajulu Naidu, B. A., L. T.,	9
5. Happiness and Education — C. R. Parthasarathy Iyengar, B. A., B. L.,	13
6. "True Teaching and True Learning" K. Natesaiyer, B. A., L. T.,	14
7. The Village Schoolmaster—N. Krishnaswami Iyengar, B.A.,	23
8. Vernacularisation of our studies—Rayaprolu Ellayya	25
9. On Notes of Lessons—K. Viswanatha Iyer, B. A., L. T.,	27
10. News and Notes	30
11. District News and Notes	34
12. The Secretary's Voice	35
13. Rules of the Chittoor Dt. Teachers' Guild	36
14. Editor's Notice.	37

1429

1. Published by the Chittoor District Teachers' Guild.
2. Edited by K. Natesa Iyer, B. A., L. T., assisted by a board.
3. Office: 219 Bandhekana Street, Chittoor.
4. Price: Inland Re. 1—8 per year. Single copy 8 annas — Foreign: each copy 10 as.
5. Advertisement Rates — see other side of the wrapper.
6. Correspondence—to be addressed to the Editor.

Annual Subscription Re. 1—8 (V. P. Extra) Foreign Rs. 2.
Single copy 8 annas and 10 as. respectively.

JL
21622, N26E
N26
10211

THE
Chittoor District Teachers' Guild.

Office-bears.

President.
Mr. G. Damodara Mudaliar, B. A., L. T.,
Headmaster, Govt. Training School, Chittoor.

Vice President.
Miss. A. B. Van Doren, B. A.,
Principal, Sherman High School, Chittoor.

Secretary.
Mr. K. S. Raghavachari, B.A., L.T.,
Headmaster,
B. Z. Secondary, School, Chittoor.

Treasurer.
Mr. C. Pichuramiah, B. A., (HONS.) L. T.,
Assistant Board High School, Chittoor.

Editor.
Mr. K. Natesa Iyer, B. A., L. T.,
Asst., Sherman High School, Chittoor.

Editorial Board.
1. The Editor.
2. Mr. J. Daniel, B. A.,
Asst., B. H. School, Chittoor.
3. Mr. A. Souri Rajulu Naidu, B.A., L.T.,
Asst., Training School, Chittoor.

Institutions affiliated to the Guild.

Teachers' Associations of:—
1. The Board High School, Chittoor.
2. The Sherman High School, Chittoor.
3. The B. Z. Secondary School, Chittoor.
4. The Govt. Training School, Chittoor.
5. The Board High School, Chandragiri.
6. H. E. L. M. High School, Tirupati.
7. The Theosophical College High School, Madanapalle.
8. The Board Middle Schools, Pakala.
9. " " " Palmaner.
10. " " " Tiruttani.
11. " " " Vayalpad.

Individual members:—

Honorary members:—

ADVERTISEMENT
IN
"THE EDUCATIONIST"
MEANS
Better Business for you

You will find our advertisements cost less and earn more.

RATES OF ADVERTISEMENT.

	Annual.	Per Issue.
Full Page	Rs. 15	Rs. 5
½ Page	Rs. 8	Rs. 3
¼ Page	Rs. 4	Rs. 2

A discount of 25% will be given to those who deal in books, sports-goods, and other articles required for school use, and to the members of the Guild who wish to advertise in the magazine.

For all particulars, apply to the Editor or to

THE SECRETARY,
Dt. Teachers' Guild,
CHITTOOR.

Corrigenda.

Page.	Col.	Line.	*For.*	*Read.*
10	1	20	like	life.
13	1	20	theory	study.

THE

EDUCATIONIST.

Vol. I.] FEBRUARY 1926. [No. 1.

"Ourselves".

1. When a child is born, nobody dares to question as to why it is born or what purpose it has to serve in life. Everybody agrees that it has a right to be born and a right to exist, whatever be the number of other children in the world, and however similar or even identical might be its future with that of many of them. But when a journalistic baby of this kind sees the light of day, few are the people who welcome its birth and many are those who unhesitatingly express a desire to know why it should be ushered into the world where there is already a superabundance of such babes, and what purpose it is likely to achieve which others have not already accomplished. While we hold, on the one hand, that both have a rightful place in this broad world and that it is impossible to have too many babes of either kind, we have to concede on the other that these two babes are not identically situated as regards birth or existence and that the one being a work of Nature need not necessarily have a purpose known to man while the other being a product of man should have some aim which it sets forth to realise. Offering, therefore, our sincere thanks to the few whose strenuous efforts have been mainly instrumental in bringing this baby into existence, we proceed to satisfy the curiosity of the many who might naturally be eager to know its objects and ideals.

2. Considering the importance of the teacher's calling, and the enormous advance that is being made all over the world in the field of education, and the necessity for the teacher as well as the educationalist to keep themselves in touch with its latest developments, and considering also the number of educational periodicals and magazines that are now run in India to cater to their ever-increasing needs, we cannot but be struck with the fact that India is yet to realise the values and the potentialities of magazines and periodicals in educational advancement. Almost every educational centre in America, England, Germany and Japan, the foremost countries in the field of education today, has a periodical magazine which forms a source of inspiration and guidance and in which the latest local developments find an exposition. But how many such magazines are there in India? Even the "Teachers' Colleges" where the professors and students alike are supposed to be in touch with the latest tendencies and to be f—

newer experiments year by year have not got a magazine to keep the teaching public informed of their experiences and achievements. In the Madras Presidency for instance with all its enormons extent and population, the Educational Review is the only magazine that we think of at present that tries to cater to the needs of the educational public and the other magazines that are flooding the markets are from foreign countries. Our country therefore is yet to find a place among other countries in the educational field. It is certainly not because the Indian teacher or educationalist has had no experiences to communicate, no thoughts to express and no experiments to try; nor is it because he can afford to slavishly follow or imitate the examples of other countries under the delusion that what is good for them must be good for India as well; but because of the paucity of suitable magazines and organs through which those experiences and thoughts can find adequate expression; and because of the want of proper encouragement and support. In theory it is agreed on all hands that it is only by free expression of ideas, by ventures into new experiments and by frequent exchange of experiences that progress is possible; that the ideas and ideals expounded in foreign countries through their periodicals need to be adapted to Indian and local conditions; and that, of the two modes of communication of thought, speaking and writing, the latter is more effective and permanent and reaches a greater bulk of the population than the former. But yet, in practice, this has been so little realised that the necessity for suitable educational magazines in India has been a necessity, still continues to be a necessity and unless speedily attended to, will continue to be a necessity for some time to come. It will be one of the chief aims and objects of this magazine to fill up this longfelt need by allowing free scope for expression of thoughts and exchange of experiences and for the communication of individual educational experiments and their results, so that it might, in a way, perform in this country, and more especially to this part of it, what foreign periodicals are doing in theirs and so that India might contribute her own quota to the educational advancement of the world.

3. At no other period of India's history has the need for magazines like this been the greater than at the present moment, when, as a result of the collision between the East and the West, everything is like the mud on the potter's wheel, to be shaped according to the present needs and conditions, and, when, a few of the educational reforms are on the legislative anvil and many others are yet to be moulded by public opinion before they can be effectively handled. There are, for instance, such broad questions as those which relate to the goal of the educational policy in India—whether it is to be purely agricultural or whether it is also to be industrial, political, military and what not; and how this goal is to be reached—and there are also the less comprehensive but not the less important questions relating to the

JL
1902

elementary, secondary, collegiate, and industrial educations, military training, medium of instruction etc. To concentrate the attention of the educational world on these questions, to mobilise public opinion, to encourage those actually engaged in the field of education to come forward with their mature views on them, to focus on such views the attention of the educationalists and of other public men responsible for educational reorganisation in this country, and thus to shape these educational tendencies properly and to give them the right orientation—to do all these it needs not one magazine but many; and among those many this little periodical will try to do its humble mite in the realisation of these objects. True there are now a few periodicals that are exerting themselves on these lines and have also achieved some small results; but almost all these are only quasi-educational in character and are very often conducted by men who can have but a stepmotherly affection towards educational affairs, and whose activities and experiences are more in other lines than in the educational one.

4. And this brings us to another object of this magazine and that is to offer the members of the teaching profession a common organ which they can call their own and through which they can make their combined voice heard by the public at large. In every country except India, it is the voice of the teacher that decides the educational problems; but in India, the voice of the poor teacher is a voice in the wilderness. It has almost become a fashion of the day to conveniently set aside the opinions of the harmless teacher and to form educational committees and educational boards wherein everyone but he can have a place and wherein, to use a familiar simile, everybody who has had no experience of a delivery shall play the part of a midwife. But that cannot discourage him or deter him from his ancient dharma of doing his duty of expressing, for the benefit of humanity, his views acquired in the light of experience and wisdom, and if possible of strengthening his ranks and of making his voice heard so that posterity might not accuse him of either indifference or callousness. It is often alleged that his voice is not heard because it has not behind it the strength of the public opinion of even the members of the same profession at times. To collect the opinions of the members of the profession in a locality, to enable them to come to a common understanding, and to raise their united voice and decided opinion on the educational problems of the day, it is necessary that a journal of this kind should come into existence and it will be its humble endeavour to do its little best in this direction also.

5. Thus to provide a suitable medium for the expression of thought and exchange of experiences, and to publish individual experiments and their results for the inspiration and guidance of others; to cater to the educational needs of the locality, and at the same time to coordinate the activities of the members of the teaching profession with a view to

secure among them a unity and solidarity; to shape the educational public opinion on the important educational reforms, and to focus the attention of the educationalists and of the public on the various views expressed by the members of the profession on the burning topics of the day; to serve the needs of the teacher by keeping him in constant contact with the latest educational ideas, ideals and experiments, and to make him share his experiences with others; and to enable him to fight righteously for his privileges, and to help him to shoulder his responsibility manfully and cheerfully; and above all to help the holy intellectual communion between mind and mind—these are some of the objects with which this new baby sets forth into this broad world.

6. And it is not an easy task that it has set forth to accomplish. Quite inexperienced, and surrounded on all sides by strange faces that are watching it every moment, it is not likely to be quite successful in its endeavours unless everyone of its parents, the members of the Guild, and of its godfathers, the educationalists of this country interested in its advancement, tries his or her best to encourage it, to co-operate with it and to help it in all possible ways. To the members of the Guild, therefore, we appeal in the name of the Guild, not simply to show a lukewarm affection towards it, but to lend it all support by contributing their experiences and knowledge to make it a real success. To the educationists, especially, we appeal, in the name of educational advancement, not to damn this baby with faint praise and to leave it at that, but to lend it a helping hand in its onward march towards a noble ideal. And to all we appeal, in the name of our motherland, to lend it a liberal support both materially and intellectually.

7. We now wish this baby all success; and may He, the giver of all, grant it a long life of usefulness and service.

Our Educational Advancement.

BY

C. DURAISWAMI AIYANGAR, M. L. A.

The first issue of a Journal is like the grand opening night of a Circus troupe. It is therefore a somewhat difficult task to contribute an article to that issue as every exhibition is expected to serve as a canvasser of subscribers. It is a harder task still for one in my position belonging to a school of thought which cannot find a free scope in a journal of such auspices as this where the Editors and contributors alike have to practise subconscious thinking, undertone speaking and elliptical writing. If I venture to oblige my friends who invite me to play some part with them in ushering this baby into the world I will act the part of a midwife with no experience of delivery. The readers will have to act the part of a surgeon to use forceps to draw out the real meaning out of a laboured writing. In other words let the readers perform the double function

of reading both on the lines and between the lines.

For the last one full century and more our country has had no education in its true etymological sense. If Education means "leading out" what the educational system has been all along leading out are the nerves and blood vessels, bones and muscles of the Indian student. From the start to the finish the Indian Student's brain is a field for exploitation both to his parents and to those who control the wonderful machinery of modern education. No doubt pretensions are profuse to inclucate variety of culture for the Indian youth. Attempts are made to inform the student in a variety of subjects without the least variation in the goal. A student may be well-versed in Botany. Another may evince a keen interest in machanics; a third may have a special aptitude for music or some other fine art; a fourth may cultivate scientific talents; a fifth may be a genius in Mathematics. But at the end of the journey every one of these will be found waiting at a Collector's or Judge's bungalow with an application on hand and a quill on the ear ready to be driven. The result is you find amidst us a Botany Magistrate, a Physical Science munsiff, a Mathematics Deputy Collector and so on. Not an iota of knowledge in the subject which he once loved so much can be traced in any corner of his brain. If perchance, by some misfortune he should lose his job he becomes helpless in life. All the so-called education bestowed on him by his loving parents and a benign Government disqualifies him alike for earning or begging. So you can easily deduce from this what mentality he will have to cultivate for clinging to the berth which he once secures for all his life. A labourer or artisan does not brook the slightest insult from his employer as he has the confidence he can use his tool elsewhere and have his own wages or remuneration without losing self-respect. But the educated man has only to live to envy such a man. He must look upon with envy at the artisan or labourer not only for his capacity to earn without diminishing his sense of self-respect but for his liberty to wear khaddar, to honour the Indian patriots, to sing national songs, to attend political meetings, in short, to be a dutiful son of his motherland. But the man educated under a system which befits him only to serve in offices of whatever kind it may be, has to think, feel and act as though he was an importation into this country with a heavy excise duty levied on his parents during his early career.

But thanks to the curriculum of his early study, he knows the veracity of Robert Clive in his dealing with Omichund and not the folly of Harischandra who would sacrifice his kingdom on the altar of a half-penny two-penny worth *Truth*. He learns the magnificence of war by methods of assassination and not the stupid rule under which a warrior will put down his weapon when the enemy's chariot is driven by a Sikhandi. These ancient follies are sought for only in old age or dotage

when a Swami undertakes to unravel the puranas in the leisure hours of the evening.

Brevity of space in a small journal prevents me from a further discussion or any discussion as to how far a sense of patriotism is inculcated or developed in the juvenile mind.

Nor is it possible for me to indulge in deploring how much the student's religion is kept away from him. No religious instruction is attempted in schools except in those conducted by missionaries where, in the early stages too, the youth are asked to believe that they worship stones as idols. To quote one instance of the nature of text-books put in the hands of a child for reading, in the III Form Telugu reader there is a Chapter on the Ganges wherein the child is taught that our ancients, in their folly, looked upon rivers and mountains as Devatas and that we, being wise, know what their worth is. Let me quote the passage briefly. "తొల్లింటి యార్యులు సూర్యుడు, చంద్రుడు, భూమి, వాయువు, పర్వతములు, నదులు మొదలయిన సమస్త స్వాభావిక పదార్థములను బూజించుచుండిరి. ఇవియన్నియు వారిదృష్టికి దేవతామహిమగలవిగా గానవచ్చుచుండెను. ఈకాలమునందీపదార్థములను గూర్చి సర్వము మనకు దెలియును. పూర్వులకు వాని తత్వమంతగా దెలియదు. What follows is worse than what I have quoted.

There has been an awakening for National Education which for obvious reasons cannot be fully materialised at present. But there is the dawn of a new century which proclaims

"Faith is not dead, though priest and creed may pass
For thought has leavened the whole unthinking mass,
And man looks now to find the God within,
We shall talk more of love, and less of sin,
In this new era. We are drawing near
Unatlassed boundaries of a larger sphere.
With awe, I wait, till science leads us on,
Into the full effulgence of its dawn".

Good-bye to this subject for the present. Vande Mataram.

The Modern Conception of the School and its work.

BY

G. DAMODARA MUDALIAR, B, A. L. T.,
(Headmaster, Govt. Trg. School, Chittoor).

The school was considered as the place where children should be kept under control in order that they might be taught lessons from text books. The idea has changed and the school is now recognised as the place for educating children, for imparting instruction to them, for moulding their character, and for training them to take their place as useful members of the community. While it should be conceded that heredity and environment including early home influences are important factors in the mental

growth of children, it cannot be gainsaid that the school is responsible, in no small measure, not only for equipping them with knowledge, but also for forming habits of right conduct and good behaviour in them. Nay more, the function of the school consists also in training children to overcome any unhealthy influences out of school by their living constantly in an atmosphere of purity and virtue. Besides imparting instruction, the school is intended to train children to seek and attain knowledge and to equip them not only for the work of life, but for leisure as well.

The school is again the intermediary institution through which children pass in their transition from their early home life to their after-life in the world. The fond indulgence of the parents and brothers and sisters at home is replaced in the school by principles of co-operation and competition. While love is the common emotion guiding the functions of parents at home as well as teachers in schools, the indulgence characterestic of the love of the former is absent in the love of the latter. In the school competition exists in an atmosphere of friendly co-operation and the feeling of emulation is fostered in a spirit of rivalry without malice: in the outside world, on the other hand, friendly co-operation is often absent and competition is fierce and unrestained, 'the busy scenes of crowded life' being marked 'by envious toil' and 'eager strife'.

The agencies at work in the school for fulfilling these functions may now be considered. These may be classified under two heads viz., the invisible and the visible ones. One of the chief invisible agencies is the force and influence of the school traditions, which the children love to hear and repeat, in which they take a pride and for which they have the greatest respect. A school with noble traditions has a subtle, but none the less certain, power of developing those habits or habitudes which go to make up good character. The traditions are built up in the course of the life of the school and each generation of pupils and teachers entering its portals contributes to the growth of its traditions. Every individual belonging to the school has, therefore, to remember that he has a hand no less in the shaping of the destinies of the school and of the future generation of pupils, than in doing the work he is immediately engaged in, with thoroughness and care.

The school is also marked by the invisible yet powerful bond of sympathy which exists among the pupils, and which is the root principle of *espirit de corps* or the corporate life of the school. This spirit of sympathy and group consciousness should be respected, fostered and fully availed of by the teacher in educating the pupils. The primitive instinct of fear in children should be developed into the noble virtue of the fear of wrong-doing or of offending the feelings of others. Similarly the instinct of anger should be diverted into courageous feeling and sublimated into the spirit of righteous indignation. The gregarious instincts of children which form the basis of mutual

sympathy, affection and tenderness should be developed gradually into higher and higher forms of fellow feeling such as, communal interest, loyalty, patriotism and universal brotherhood. Thus the instincts of children, instead of being curbed or suppressed, should be diverted and ennobled by the teacher into higher forms of virtuous conduct.

Among the visible agencies present in the school may be mentioned the literary and debating societies, athletic associations and the like. The way in which such societies and associations are organised and conducted exerts a very useful influence on the intellectual, mental and moral development of the pupils. The advantages of literary and debating societies in improving the powers of self impression and self expression of members cannot be over-estimated. Games, too, develop the formation of many excellent habits such as, social co-operation, self-control willing submission to the authority of the leader or captain, and physical endurance of bearing discomfort and inconvenience in an uncomplaining and cheerful spirit. The management of affairs, relating to the pupils' associations may well be left to the pupils themselves, but it is equally desirable to make them feel the presence of the teacher in all they do, so that in after life they may be led to the feeling of the presence of the Almighty wherever they may be and whatever work they may be engaged in.

The school building and its equipment exert also no inconsiderable influence in shaping the work and conduct of the pupils. These should be provided not only with reference to hygienic and sanitary requirements but also with due regard to aesthetic demands. The saying, 'a thing of beauty is a joy for ever' is no more true anywhere else than in the case of the school, its building, library, museum, apparatus and appliances including pictures. The school should be an object of love and delight to look at, and stay in. The class room and the furniture should be kept well arranged, attractive and neat and clean so that the pupils may imbibe ideas of simplicity, beauty and purity. To say that the school building need be no better than the houses of the parents of the ordinary children is to ignore the important functions which the school is intended to subserve.

7. Last, but by no means the least, of all is the part played by the teachers in the school. The impressionable years of children's school life are marked by the instincts of imitation and hero-worship. To the young pupils in school, the teacher is their parent, their ruler, their god, their all. So then, the teacher's personality which means not necessarily the outward appearance—this may count a good deal—but the manifestation of the noblest virtues on the one hand and of stern discipline on the other counts much in the educative process. The teacher's manner should be quite natural and calm; there should be no artificiality about him, nor should he observe undue reserve or formality. He should also be cheerful, graceful, and dignified,

so that he may be able to exercise a sort of mysterious or subtle influence on his pupils. He should be firm and decided in his dealings with children. He should above all be full of love and sympathy for the pupils and at the same time he should be able by force of personal example and influence to instil them with enthusiasm for acquiring knowledge as well as for plain living and high thinking.

8. Discipline which is important for the proper conduct of school work should be secured not by means of riged rules and inelastic time tables, but through personal influence of the teachers and the exercise of liberty properly controlled and guided. The 'discipline of freedom' should be cultivated in the school with a view to the pupils developing along healthy lines and putting forth their mental effort in order to attain knowledge, the teacher serving as a help, a guide and a source of inspiration,

---

The Teaching of Civics and Indian History in our Schools.

BY

A. SAURI RAJULU NAIDU, B.A., L.T.,

(Assistant, Government Training School, Chittoor.)

Educational objectives which determine our educational programmes and policies vary from generation to generation. In an age of democracy such as we are now in, the educational tendency is naturally to give a democratic orientation to our courses of studies. History-teaching in that regard should and would tend to produce an enlightened electorate capable of realizing its civic duties and privileges with a view to taking a more active and intelligent interest in the administration and advancement of the country. Therefore, a levelling up of the lowest social strata as far as possible to the highest is necessary for ushering an educated democracy into existence. The teachers of Indian History should therefore make it their duty to include a course of lessons on civics in the history curriculum and in cases where such lessons have been already included, to give greater emphasis to it in the elementary and secondary grades. The best method for teaching civics would be to go from the simple to the complex and work upward and outward from the village, which is the administrative unit, to the Government of India and the Home Government. The need for such a course is so great that it has to be taken up actively on hand and given special emphasis at once so far at least as elementary schools of our Presidency and our country are concerned.

A more important point in the teaching of Indian History demands our serious attention and thought. So far, the text books of Indian History which have been published and are being used in schools deal overfondly only with military and political transactions. History is the story of a nation and its development and progress through the centuries. As such political and military aspects

are not the only aspects of a nation's history which deserve notice and study. The life of a nation is wide and deep and has many and various aspects; so, they have all to be studied. The barometer of the real progress of a nation is the condition of the people at large; and history, to be true and faithful, should try and portray that condition. Therefore, not merely should the political and military transactions in the life of a nation be treated of, but the social, religious and cultural aspects should also come in for adequate attention and treatment. Teachers of Indian History therefore should not merely give the political and military facts of Indian History but should try and portray the like of the people at large, their strivings and aspirations in all branches of their existence. The chapters relating to the social and economic conditions in Prof K. V. Rangaswamy Ayyangar's History of the Pre-Mussalman Period as well as those in Vincent Smith's History will have to receive additional stress.

Another great desideratum in the present day method of teaching Indian History is that we should try and teach the boys and girls of our schools the fundamentals of our own national culture and thought. For this we have to naturally go back to the remote past, and the Ancient Period of Indian History should therefore be given greater attention to than heretofore. It is often said that responsible government is entirely foreign to the Indian mind and temperament and may not possibly bear fruit on the Indian soil. This is purely a fallacy and a fiction. We have only to look back to the past for our great democratic institutions. A careful study of the books, "Public Administration in Ancient India" by Banerjea, "Studies in Ancient Hindu Polity" by Narendra Nath Law and "Corporate life in Ancient India" by Muzumdar will show beyond doubt the political and administrative genius of our ancients. A knowledge of our indigenous institutions in the past will doubtless promote a pride in them and create a spirit in this scientific age, to assimilate and synthesize the best in the East and the West. We will then perhaps be able to evolve a constitution that will best express the Indian mind and character. In the later stages of the school course, say form IV—for in form III the British Period only is taught and in form II the boys may, to all intents and purposes, be considered to be too immature to learn what we are now advocating—our boys will have to be told how our ancients were governing themselves. The social and political institutions of ancient India should therefore be treated of at some length. The articles in the "Young Men of India" on the evolution of the Political Institutions of the Dravidians, the Pallavas and others by Prof C. S. Sreenivasacharya as well as those by Mr. P. T. Sreenivasa Ayyangar may be perused with profit. Again the elements of our national greatness as evidenced by the great achievements in the past in literature, art and science will have to be emphasised and our boys and girls stimulated to emulate that past of greatness and glory.

That our boys and girls are not sufficiently patriotic is a general

grievance. By patriotism is meant a strong love of country and a legitimate pride in its achievements, a willingness to sacrifice everything at the time of its peril as well as the greater sacrifice of self-activity in its honest and efficient government from day to day. Our patriotism unfortunately is in the stage only of professions and not in that of practice and if at all, is more parochial than national. We have not sufficiently well-realized our duty to stand by our country and assist, by selfless endeavours, in its efficient administration and government. Such a spirit can be inculcated only through a proper emphasis in the handling of our historical material. Emphasis should most appropriately be laid on the service and devotion to the country of a host of our men and women in the past so as to evoke a similar spirit of self sacrifice in our young boys and men. The incorrect attitude of too great dependence on the state for everything, without relying upon our own initiative and enterprise which we are deplorably manifesting in our daily life and conduct and which has to be eradicated if our country is to progress on right lines alongside of other nations and countries, will have to be rooted out. This can be done by vividly placing before the boys and girls the aspirations and achievements of our own great men and women. Therefore the biographies of such men and women, particularly those who are the makers of modern New India, must be included in the history curriculum in a large measure, care being of course taken to avoid points in their lives of a controversial character which are likely to embarass the Government in its practical administration.

We should also include the biographies of those eminent men and women of foreign lands who have done or who have been doing immense service to our country and its cause. *e. g.* Lord Morley, Edward Montagu, Sir Henry Cotton, Bradlaugh, Lord Minto, Lord Ripon, Sir Thomas Munro, Dr. Annie Besant and a host of others.

Whether we should include the lives of our contemporary men and women in our history curriculum is a point which will give rise to differences of opinion. In theory the inclusion of such men is correct as it will keep the boys in intimate contact with the historical developments of our own times. But in practice, such a procedure is unwise for two reasons. History has not given its final verdict about their character and actions, and as we are living too near the times of such men and women, it will perhaps be not possible for us to judge them and their doing in their proper perspective and proportion. Hence we may tide over controversy and leave them severely alone.

The biographies of the religious reformers of India such as Siddhartha, Buddha, Sankara, Ramanuja, Chaitanya, the Alwars, the Saivite Saints, Raja Ram Mohan Roy, Rama Krishna Paramahamsa, Swami Vivekananda and others, if taught in the early stages, will help the history teacher in moulding the character of

the boys, and if a bit of their thought, in addition to their lives, is given in the later stages, say the High School classes, it will serve to illustrate the progress of the Hindu religious thought through the centuries. As the Hindu Society is leavened with religion, a better appreciation of the social aspect of history can best be secured.

The teacher of history should not forget the achievements of Scientific India. the life and activities, in main outlines without the bewildering details of advanced thought and argument, of men like Dhanvantri, Aryabhatta, Vishnugupta and others of ancient times and of Sir J. C. Bose, Prof. P. C. Ray and others of modern times may also be included.

The achievements of Industrial India, of the industrial activities of Ancient India and, in recent and contemporary times, of the Tatas of Jamshedpur and the work of other nascent industries such as match making, glass making etc., would perhaps be better treated of in Geography rather than in history classes.

Thus a new orientation on democratic and national lines will have to be given to our historical instruction.

The text books in Indian History to satisfy the above programme are few and the need for the writing of them is very imperative. Teachers should not fight shy of the impediments in their way but be up and writing for the country's cause.

Again the point of view of most of the history text books now available in the market may not be called quite national and impartial as the authors happen to be mostly foreigners. Hence Indian History should be written by the Indians for the Indians, and in so doing, the dangers of an aggresive nationalism which are besetting the work of the westerners and making them the gun-fodder of each other will have to be avoided and the text books written in a scientific and impartial manner as far as possible.

To achieve the above objects one more thing is necessary and that is the treatment of the subject through the medium of our own vernaculars. *Bhashabhimanam* or love of the language of one's own country is a *sine qua non* of desabhimanam or love of one's own country. Besides, the language of a race or nationality reflects the mind and character as well as the tradition and culture of that race. Therefore when historical instruction is imparted in the vernaculars the object of inculcating love for our own country will be all the more realized.

Indian History is occupying a obscure corner in the Seconda[ry] School curriculum of studies unde[r] the caption of B. group. This obscurity of the history of our own country should be removed and by the pressure of persistent representation, the Government and the S. S. L. C. Board should be made to remove this great drawback of our educational system. Our national history should occupy its rightful place in Group C and, even there, it should be made a main, and not a subsidiary, subject. Therefore, if Indian

history is made a subject for the S. S. L. C. examination and a graduated syllabus in it prepared and prescribed for use in Forms IV, V and VI, Indian history will come to occupy its rightful place in the History curriculum. This advocacy of the cause of Indian History does not mean a negation of the existence and value of a study of the history of Great Britain and the British Commonwealth. It should be studied no doubt but studied along side of our own national history. What is now urged for is a change in the emphasis laid on the several subjects. Elsewhere, in America and other foreign countries great importance is attached to their own national history in the first instance and the theory of the history of the foreign countries is taken up only later in the higher stages. For, in the case of America and France the school curricula of studies are moulded and shaped by the fundamental principles of their own constitution. Similarly, if our rulers are really solicitous of our taking a more active share in the art of government of our own country and if they are really helping us to evolve a constitution which will mirror up our own national genius, character and mind, we and our boys should be helped on to realize by the payment of greater attention to our own national history, how in the past we had our own political institutions best suited to express and carry out the will and mind of the people and how that will was expressed and carried out by responsible officers and administrators. Therefore what is done in America Gt. Britain and France with regard to history teaching must be done in our own country too.

True, the historical outlook of the present day is getting to be a world and international one. But, our taking a national outlook does not militate against that. It is possible to be national in the right sense and yet international, provided that we avoid the pit-falls of western nationalism. A careful study of "Nationalism" by Sir Rabindranath Tagore will clearly show the possibilities of our future advancement along right lines in consonance with the principle of the comity of Nations.

My prayer, therefore, is that the teaching profession should put forth greater effort to bring about a Renaissance of India on the lines suggested.

Happiness and Education

BY

C. R. PARTHASARATHY IYENGAR, B.A., B.L.

Much of the unhappiness in the world is due to the fact that it is not realized that true hapiness is the goal of human existence. Good resolutions are made but are never carried out. The duty of the teacher is to help his pupils through failures to reach the heart of things, to look to the real

and to avoid the unreal. Very few who are enrolled in the ranks of that glorious profession have understoood that true education means the attainment of the real through living in the midst of unrealities. True happiness lies beneath sorrow, suffering, misfortunes; and the duty of the teacher is to enable his disciples to dig for it in the heart of things. This can only be done by will and resolve. There must be never callousness or indifference in the way that things are done in the big family, the school. To be at peace, to be contented, calm and serene, means that the teacher really understands the object of evolution, the Divine plan, for men and nations and that he is really happy and wise. If a teacher is really wise, he will be happy and he alone can make his pupils partakers of his happiness. For happiness and wisdom grow by the sharing of the realisation of a true sense of brotherhood between teacher and pupil.

All men are learning every day of their life and in a sense they are teachers as well as the taught. If there is so much suffering, and sorrow in this ancient land it is due to the want of true education which should enable every one who goes out of school and college to realise that all are one and that they share the one life. The ignorance that has made man self centered and that has obscured his vision as to his duties as a citizen of his country and of the world and made him forget his divinity, is due to want of true education and the forgetfulness of the teacher about his Divine Calling. Difficulties should never overwhelm. Circumstances should never make us slaves. To make man an architect of his own future, to plan out his time of action, to create and mould his surroundings, such is the spirit that should be roused in man when he finishes his Brahmacharya.

If all teachers will be happy and joyous, if they will live in the Will above all moods, if they will keep the lamp of happiness burning, they will realise the Divinity in man. The wealth of Divinity is inexhaustible in man. The more it is spent, the more it is increasing. If the teacher will realize the God in himself and enable the self consciousness of the Divinity to glow in his children, then alone will India regain her lost plac[e] in the forefront of nations and pr[o]claim her message once more to th[e] world which is hankering for [the] bread of life the oneness of God an[d] the Brotherhood of man.

"True learning and True teaching" or "What to Teach and how to Teach".

An Interesting Conversation.

BY

K. NATESA IYER, B. A., L. T.,
Asst., Sherman Memorial High School, Chittoor.

A (a teacher): "Somehow, my dear sir, I feel that all is not well with our educational world today—especially in India as I see it. We

have lost the old and we are yet to see what the new will be. We are somewhere groping in the dark; and I feel quite restless to get out of this dark alley."

B. (another teacher): "I am glad to see you have such a restlessness, my dear friend; because restlessness is the sign of progress. The more teachers we have of your type, the better will be our educational world. But I don't see any justification for your downright condemnation. I don't quite understand in the first place what you really mean. Do you mean to say that something is wrong with our teaching or with our schools or with the system or with the present conditions?"

A. "I fear something or other is wrong with each of these, and the more I think of them the more difficult the problem of education becomes for me."

B. "You grow mystic. Will you please explain yourself? Let me be more definite in my question. Will you explain first what is wrong with our teaching? I wonder what can be wrong with it."

A. "You may very well wonder at our wonderful teaching, but do you think we are teaching our boys the right things and on right lines?"

B. "Why not? Are we not following the most up to date methods? Have we not left off the old habit of inflating the minds of the children with a lot of mechanical knowledge, and have we not made our teaching scientific and interesting? Are we not paying more attention to the physical development of our pupils? Are we not making our instruction logical and psychological? Why, are you not yourself by common consent reputed to be one of the best teachers of our school? Are we not good disciplinarians? Are not our students best at learning? Are we not producing the best results at the Public Examination? Is not our school considered to be one of the best institutions of the Presidency? What more do you desire?"

A. "No, not so fast, dear Sir. Every one of your interrogations provokes a long discussion for which I am not prepared at present, for the reason that we will be wandering away from the main point I now want to place before you. I thank you very much for your compliments. But let me tell you quite plainly that I am not satisfied with my own teaching howevermuch it might be appealing or even ideal to some. The reason will be obvious when we examine what we mean by our 'teaching'. We go prepared with a certain lesson to the class, we impart to the students the subject matter got ready in strict conformity with the laws and principles we picked up in the Teachers' College, maintaining all the while what we call a strict discipline—which for many of us means a perfect silence on the part of the pupils and also a quiet acceptance by them of all that we give out,—we assign at the end of the period or hour some portions to be "got up" by the pupils at home, come off that day, go again the next day, test the students to see if they have really 'got up' their

assignment, punish or coerce them if they have not, and then repeat the same process over again with another piece of matter in the curriculum till the whole of the curriculum is finished and till the pupils are in a position to vomit forth in the examination some of the "things" they have 'got up'. And—"

B. "Stop your vilifying tirade a bit. You paint the worst picture of our teaching. You have deprived it of all its charm and beauty and represented it mainly as a mechanical piece of work. I am sure I cannot find a worse critic of our work."

A. "I am not so bad a critic of our teaching as you are of my statements. I am not blind to the merits you have in mind, but you cannot deny that with all its merits our teaching reduces itself in its fundamentals to the teaching of some "subject-matter" under the "assignment"-testing-punishment" basis".

B. "You lay so much of contemptible emphasis on 'matter' that you seem to forget the 'manner' of our presentation of the matter which is the most important factor of our teaching today."

A. "No, not at all. I have in mind both the matter and the manner of teaching or what we term the 'method' of teaching; but method as we understand it confines itself to the one aspect namely subject matter—a narrow range indeed. And when we have succeeded in putting in some subject matter into the minds of our pupils, we say that they have learnt. What a lofty meaning for the term 'learning'! We altogether lose sight of the fact that learning never takes place as a single process, and that what we term 'learning' is but a multiplicity of processes each of which is, in our sense, a learning in itself; or in short, that learning is "simultaneous."

B. "I don't quite follow you. Will you kindly illustrate?"

A. "Yes, with pleasure. Suppose you are teaching a lesson in Arithmetic to your class—say, 'Simple Interest'. You think that your pupils are learning or failing to learn only 'Simple Interest' but each of them is learning in his own way so many other things besides, of which you are un-conscious, and which may be summed up in what we call his "attitudes". In the course of the lesson there has arisen in him an attitude towards the subject matter taught. He finds it interesting or uninteresting, practical or bookish, intellectual or emotional and so on. From this he learns to "love" the subject matter or to "hate" it. He has found an attitude towards himself: he finds himself 'capable' or 'incapable', 'honest' or 'dishonest' etc. This is an attitude from which he learns 'self respect' or 'self-condemnation', 'honesty' or 'dishonesty', 'perseverence' or 'laziness' etc. He has an attitude towards the teacher; he thinks of him as 'good' or 'bad', 'strict' or 'lenient' 'clever' or otherwise and so on; and from this attitude he learns 'Obedience' or 'disobedience', 'respect' or 'disrespect', 'love' or 'contempt' etc. Similarly he has an attitude towards the school, another towards the parents, another towards the management of the school, another tow[...]

his classmates, another towards himself in relation to all these and many such others. Each of these attitudes leads to some learning which is not the same as the learning of the subject matter you teach viz., simple interest".

B. "Now I understand what you mean by 'Simultaneous' learning. You say that, during the course of the 50 or 40 minutes of the lesson that I teach, my pupils are not only learning or trying to learn what I am consciously trying to teach but also cultivating certain 'attitudes' of an educational character of which I am unconscious but which originate from my lesson and have their basis on my teaching."

A. "Exactly. You have put it correctly; and if I may be permitted to use some technical terms—of which I am sure you are not afraid—our teaching forms the basis of not only "primary" learning but also "concomitant" learning; and I may add here that, while the one viz., 'primary' learning to which we are paying our sole attention is particular, concrete and tangible for our 'assignment-testing-punishment' mode of teaching, the other is general, ideal and intangible and hence most conveniently lost sight of by us."

B. "Really I did not think of this before."

A. "This is not all. Simultaneous with these two processes of learning, there is also another process going on during the course of this lesson which I may denote by the term "associate" learning. This learning results from the "associate ideas" that suggest themselves to the minds of the boys in connection with any particular aspect of the matter presented and that will lead, when followed in full, away from the main point, though they will in themselves form a learning worth possessing. For instance, in the above example, while you are teaching 'Simple Interest', one of your boys might think of Post Office Savings Bank account, Government Securities, Accountant General's Office, the Finance Department etc., while another might think of Banks, Exchange rates, International trade etc. Your teaching then forms the centre of a disturbance, from which many a wave of learning emanates, each with a latent potentiality of its own, but on only one of which we, teachers, are fixing our attention, completely unaware of the existence of the rest."

B. "How are you justified in saying that we are completely neglecting the 'associate' and 'concomitant' learnings? Are not these attitudes that you speak of based upon our manner of presentation? Is not our manner of presentation cultivating the right or the wrong attitudes in the pupils?"

A. "I didn't say that you are 'neglecting' them. I said that we have been 'unaware of their existence' which means something more. You must be aware of the existence of a thing before you can neglect it. We are not following them or 'neglecting' them consciously but only unconsciously. Secondly, all the 'attitudes' are not based on our 'manner' of presentation. For example, the atti-

tude of a boy towards his fellow pupils or his parents, or his school can have but a remote connection with our manner of teaching."

B. "Are not these attitudes inevitable? Why should we bother ourselves with something that will surely result whether we wish it or not"?.

A. "It is not a question here of the "*inevitability*" of these attitudes in your pupils but of the "*kind* of attidues" that you provoke or raise—good or bad, right or wrong, healthy or unhealthy, desirable or undesirable. There is as much probability of your provoking the wrong, unhealthy and undesirable attitudes as of provoking the right, good, healthy and desirable ones".

B. "And why should you lay so much emphasis on attitudes which you yourself admit are intangible? Just to condemn our teaching on some score or other, I suppose".

A. "You will not speak so indifferently, dear sir, if you bestowed a moment's thought on what these attitudes on the part of our pupils mean for them".

B, "What can they mean except the formation of some mental habits"?

A. "And you think that mental habits are nothing? Attitudes when put to frequent use lead to the formation of habits but this is not all. Don't you see that it is only these attitudes and habits that form the very stuff of what we call 'character'?"

B. "How? please".

A. "What are these attitudes of self reliance, independence, honesty, truthfulness, obedience, sociability, loyalty, adaptability etc., but traits of one's character?"

B. "I should think so. Now I see your point. But are not some of these attitudes moral in nature, some others social, some others spiritual, some others aesthetic, some others intellectual, some others emotional and so on?"

A. "Yes, but what is the character of a person if it is not the sum total of all his or her social, religious, moral, emotional, intellectual and other attainments?"

B. "Yes, you are right".

A. "Then are we not building the good or the bad character of a pupil according as we provoke and cultivate the right or the wrong attitudes in him?"

B. "Exactly".

A. "And which do you think is more important, the primary learning or the 'associate' and concomitant learning—the complete covering of a departmental curriculum and the imparting of a definite subject matter in a pupil, *or* the cultivation and the moulding of a good character?"

B. "Certainly the latter".

A. "Am I therefore laying an undue emphasis on 'attitudes'?".

B. "I should think not".

A. "But what is it that we find today? Are we paying to the associate and concomitant learning the attention that we ought to pay them?".

B. "Indeed no. We are paying conscious attention only to the primary learning of our pupils which is indeed, as I now see it, a mechanical aspect of education. A few teachers, one here and one there, have somehow succeeded unconsciously to exert the right kind of influence on their pupils either by virtue of their personality or by virtue of their influence. But pardon me if I have to interrupt you here with a silly question. Why did you not tell me straight away at the beginning that in our teaching we lose sight of the most important factor viz., the formation of character. Why did you twist the simple thing and clothe it in such outlandish phrases as "concomitant learning" "Associate learning" and "Primary learning"? You wanted to show me a bit of your pedagogic pedantry, I suppose. You people who come out of the teachers' colleges now-a-days introduce so many big terms in your language to show off your superior wisdom that you magnify small things into great ones. But I do not mean to offend you".

A. "You can't offend me, Sir, because I have been anticipating such a question from you all this time. I am only sorry that it came so late. In the first place, so many indulge in vague platitudes about character formation that nobody understands what it implies and how difficult it is (as we shall see presently). Secondly I wanted to show how consciously or unconsciously the teacher is building or destroying every moment the character of every one of his pupils in the school both directly and indirectly—a fact of which he is almost ignorant at present. Thirdly, many pupils think that teaching, which really means imparting the right kind of learning, is so mechanical and so easy an affair that any fool can do it and that anybody who is fit for no other profession is fit for it. Fourthly, I believe and—I think rightly too—that education, when viewed at from the stand point of learning in all its varied aspects, is not as educationalists call it "a preparation for life" but rather life itself; because, the cultivation of right attitudes, right habits, and right character is a life-process that makes or mars the individual. One can live a successful life, without a knowledge of 'idioms' and "Geometry', but not with a wrong attitude, bad habit or a suspicious character. And fifthly, some teachers are of the opinion that we must have moral-instruction-periods and religious-education classes" to build up the character of our pupils. Such periods and such classes have their values but I should think that morals and ideals are things that are not 'taught' but learnt—incidentally it may be so far as the pupils are concerned but under the conscious direction of the teacher. They must be imparted to them, if imparted at all, at the right place, at the right time and by the right persons. Any piece of moral instruction like "Honesty is the best policy etc.," when set in a formal lesson or delivered at a stated hour, loses all its value, sounds artificial and naked and becomes a matter of words rather than of action. At times such an

instruction creates a disgust in the minds of some pupils for the morals so "taught".

B. "So we have no other go but to leave these to chance, to trust to nature as we have been doing till now, and to say to ourselves, that those pupils who will have good character and good habits *will* have them'. But if I understand you aright you do not seem to advocate such a policy either".

A. "How can I? Do you think we can trust to chance and luck in such a serious affair as the formation of character? I would much rather have the artificial stuffing by means of moral instruction classes than leave our pupils adrift to pick up character by chance. Does not the formation of the character and ideals of our pupils mean the formation of the character and ideals of our nation and of humanity?".

B. "Do you mean to say that we must be consciously directing the formation of the character and ideals of our pupils?".

A. "What else can I mean?".

B. "How is it possible? You must be all eyes and ears all the time. You must have the eyes of an Indra each one of them as keen as those of a falcon, as many ears as Audisesha has tongues, all as sharp as those of a serpent or deer, and also the omniscience of a God. And even then I think you will not succeed in this herculean labour of yours of observing your forty and odd pupils within the school hours, not to speak of more pupils and outside hours, and of directing them in their "attitudes" and "character", because "attitudes" and "character" are mental affairs and you can't see or hear them".

A. "But does not character reveal itself, through actions, speeches and gestures?"

B. "But who can observe every one of these every minute of one's time in every one of the pupils?".

A. "That is why I told you at the beginning that the more we think of such a subject as education, the more difficult our problems become. It is only in such cases I believe that thinking is a curse and ignorance is bliss. The problem would not be half so difficult had it not been for the fact that this process of directing our pupils is a very very delicate and difficult process in itself and for the fact that our pupils spend a major portion of their time amounting to nearly 80% of it outside the school and the classroom, where they have every chance of losing what we, with so much care and diligence, see that they acquire".

B. "But what then is the use of this tall talk and idealization? Are you not to give it up as impossible? What difference then does it make between knowing and not knowing that there is such a thing as concomitant learning or character-formation?".

A. It makes all the difference. The teacher who knows that he has the arduous responsibility of shaping the character of his pupils and thereby the destiny of his nation is altogether different in behaviour, conduct, teaching and everything from the

teacher who thinks that he has only got to stuff in some matter into the heads of his pupils. To take your own case, now that you know what teaching the young really means, do you think that your attitude towards your pupils and everything connected with your teaching will be the same as what it has been till now? And again, granting that it is an idealization, is it not better to have some ideals before us towards which we can move rather than to be under the complacent self-delusion that all we have done is the best. As regards your other question, let me tell you that I am rather too optimistic to give up anything as hopeless or impossible. I have in my own way found out a solution for this problem though it may not be quite practicable in the eyes of many under the present conditions. I have seen certain rare institutions in this presidency and I have also heard or read of many equally rare institutions in other provinces and countries, wherein a remarkable degree of success has been attained in this arduous task (as you call it) of character formation, and wherein even a few minutes' stay during a flying visit exerts a chastening influence. Let me tell you the main features of these schools which have achieved such a remarkable success in this difficult line. In the first place they are residential in nature and secondly they are democratic in organization; all the pupils except a few dwell in the Hostels or Boarding houses attached to the schools under the direct supervision and careful vigilance of a number of gifted resident teachers with whom they move freely from morning to night, conversing with them, working with them, playing with them, learning with them, dining with them and sleeping with them. These teachers govern and guide them in every one of their activities not by cuts and threats nor by authority and punishment but by their kindness and sympathy, by their personality and influence, their advice and friendliness, by their attachment and devotion, and above all by their own exemplary conduct and behaviour. The pupils are thus brought into free social and intellectual contact with one another and with the teachers under whose constant parental watch they live from day to day. They conduct their own affairs on a self-management system which gives them a training in 'demcoracy' and self-government. They divide the work of the school and of the hostels among themselves and each has his own share of the work and responsibility. One attends to the stores, one to the supply of materials, one to the purchase of groceries, one to the cleanliness of the rooms, one to the supply of seats and so on, the youngers helping the elders in many useful ways. They have their own Executive and Legislative Committees, their own societies and clubs; and they also have their "Courts of Justice" in which they bring to book any offenders or delinquents who transgress the common laws. The members of all these organizations are elected by the students from among themselves with of course one or two

teachers in each to help and guide them in their work. Each student feels that he has a responsibility and he tries to conduct himself worthy of a member of a democratic organisation. The question of maintaining discipline which troubles so many of us never arises in such schools. Each pupil is a disciplinarian in himself because he knows that both his fellow residents and his teachers are ever watching him and that the regard and the esteem that they have for him will fall considerably if his conduct or behaviour is ever so slightly suspicious. Thus the pupils themselves share by common consent the responsibility of the teacher of watching their mutual attitudes and conduct and of building their character. In such a school, each pupil becomes a teacher of character formation. In school, each class elects its own 'monitor' or 'captain' every month from among themselves to attend to the class affairs such as the supply of chalk, helping the teacher etc., and in the absence of the teacher the captain occupies his place in the chair and conducts the class, or the class converts itself to an informal meeting on the subject of the lesson with an elected member in the chair. These students have their own Literary Association and other associations presided over by their own members. Though these activities are managed by the students themselves every one of them is under the fostering care of the teachers who are always with them in every one of their activities. These students therefore live the most plastic period of their lives under the best conditions for the formation of a good character. It is no wonder therefore that in such schools the pupils cultivate the best type of character so much so that in many of them the Courts of Justice have never an occasion to function except in name. If we have such schools throughout the length and breadth of our country, I am sure we shall not be what we are today and we will have an excellent nation in a few years".

B. "How a nation? You can have some individuals with good character".

A, "But what is a nation if it is not composed of individuals? While the prominent features of the character of an individual constitute his individual character, the prominent features of the character of the individuals of a nation constitute the national character. The better the individual characters the better the national character. Such residential schools can help the formation of both these kinds of character".

(To be continued).

The Village Schoolmaster

BY

N. KRISHNASWAMI AYYANGAR, B. A.,
Pleader, Chittoor.

A man severe he was, and stern to view;
I knew him well, and every truant knew,
Well had the boding tremblers learned to trace,
The day's disasters in his morning face;
Full well they laughed, with counterfeited glee,
At all his jokes, for many a joke had he;
Full well the busy whisper, circling round,
Conveyed the dismal tidings when he frowned;
Yet he was kind; or if severe in aught,
The love he bore to learning was in fault.
The village all declared how much he knew;
It was certain he could write and cipher too;
Lands he could measure, terms and tides presage,
d even the story ran that he could guage;
rguing too, the parson owned his skill,
or even though vanquished he could argue still;
While words of learned length and thundering sound,
Amazed the gazing rustics ranged around;
And still they gazed, and still the wonder grew,
That one small head could carry all he knew,—

Oliver Goldsmith.

In thanking the Secretary of the
Chittoor District Teachers' Guild fo
his courtesy in asking me to write o
an article on some educational top
for the first issue of the Guilds' Ed
cational Quarterly, I am glad to
able to contribute my humble m
and express the hope that how
small the beginnings, 'the qua
ly' extends its career of activitie
to a wider field than a parc
District and that it out-lives m
long period of usefulness and s
both in the 'technical' wo
education and the l an w
rustic life. By way
de let me therefore
fashion, "wish th
success". But the ch
to appear in the
Journal is rather
one is expected to
and advertise the
For the present I co
better subject than
despised '*Village S*
unerring genius
tion, destruction a
and that protagon
ideals of the *gur*
not better preface
those immortal w
nage, "who wrote
talked like poor

d odd lines which I read over
years ago but which are as fresh
in my mind as ever, thanks to those
teachers and preceptors of mine who
showed me the true and knowing
eye.

By that curious association of
ideas, I am frequently reminded of
the commonplace village saying
"ஊருக்கிளைத்தவன் பிள்ளையார்கோவில்ஆண்டி,
அவனுக்கிளைத்தவன் திண்ணைப் பள்ளிக்கூடத்து
ாத்தியார்", whenever I think of the
illage pedagogue. True, the Pillayar
ovil Andi is the veriest weakling of
the village but weaker than he is
pial school master! For many a
g year the pial teacher was deemed
king of Fools, and one often
s the contemptuous mention
e 'dana' (டாணா) with his circum-
d knowledge and limitations.
uestion thus arises "Is he so in
and is he no better or is he
omethi- different and good?"
t h their naive conceit
vocations 'cast their
the poor village
ck of practical wis-
incongruity but the
is a figure in the
village 'unit' to be
l he, in his turn, has
ilious airs and a
nen and things.

s one congeries of
life is found and
ia 'lives' and the
and shapes the
e India in their
re no mean part
urse of this brief
of the life of the
e modern village

teacher, I make no pretensions to
originality and my sole aim now is to
pick him up as he is and in his own
colours, not to dress him up for a
show; but if this delineation of mine
is not acceptable to all, I may be
pardoned for my paucity of vision, if
any, as the present character study is
entirely the creation of my own
observant fancy.

The "*Asiriyan*" of ancient village
life, this counterpart of the modern
village Boss is, according to the
orthodox definition, one who possesses
certain positive qualities which are
summed up in the following 'Sutram'
or rule of that famous grammarian,
Pavananthi.

"குலனருடெய்வங்கொள்கை மேன்மை
கலைபயிற் றெளிவு கட்டுரைவன்மை
நிலமலைநிறைகோன் மலர்நிகர் மாட்சியு
முலகியலறிவொடுயர் குணமினையவு
மமைபவனூலுரை யாசிரியன்னே"

meaning, he is the teacher in wh
good caste, grace, theistic or god
views, nobility, clearness of cultur
study, strength of free comment an
qualities comparable with the eart
the mountain, the weighing balance
and the flower, these qualitie
abound and who has practical wis
dom and high character. Th
gative aspect of the person is
in another sutram of th
grammarian which runs as f

"மொழிகுணமின்மையு மிழிகு
மழுக்காறவாவஞ்ச மச்சமாடலுங்
கழற்குடமடற்பனை பருத்திக்கு
முடத்தெங்கொப்பென முரண்கோ
சிந்
உடையோரில ராசிரிய ராகுதலே".

from which we gather that one v
lacks the capacity to teach lessons,

190211